A U M

In the beginning this was Self alone—undeveloped. It became developed by form and name. The Self entered thither to the very tips of the finger nails, as the fire in the fireplace. He cannot be seen: for, in part only, when breathing, he is breath by name; when seeing, eye by name; when hearing, ear; when thinking, mind, by name. All these are but the names of his acts. And he who regards him as the one or the other, does not know him, for he is apart from them. Let men worship him as the Self, for in the Self, all these are one. This Self is the footstep of everything, for through it one knows everything, and as one can find again by footsteps what was lost, thus he who knows this may find the Self.—**Brihadaranyaka—Upanishad, 1 Adh., 4 Brah., 7 v.**

THEOSOPHY

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TO THE MAN IN THE STREET

UNLESS Theosophy has something definite to offer to the man in the street it may as well disappear from the field of human interest. If its mission is only to coteries of learning or curiosity it is unworthy the devotion of those who promulgate and defend it. If it is inadequate to any need of humanity, if it retires baffled before any problem of fate and fortune, if it fails to make life better worth living and death better worth dying, its advocates may admit that they have misdirected their energies and dedicated their lives amiss. But it is to the man in the street that Theosophy makes its chief appeal. It is to the masses of humanity—not to the few nor the elect—that its chief gifts are offered. It invites to its study all who would see an orderly law of life in the place of chaotic chance, all who would recognize the operations of an absolute justice dominant over human affairs, all who would enter consciously into an individual existence whose immensities are not limited by death or change.

In protesting against the binding power of creeds we must not overlook the effect of belief upon action and upon character. Every deed of our lives is governed by our conceptions of self-interest, although those conceptions may be as lofty as they are often debased. The toiler among the poor is actuated by an exalted sense of self-

interest that demands service and compassion. The burglar believes that he will benefit by his theft. Cruelty, greed, and passion all are honest in so far as they are interpretations, or rather misinterpretations, of self-interest. According to our readings of life, of time, and of divine law, so will be our actions. Belief governs conduct. It is the yardstick by which we measure the import of events and their value to ourselves. An hour of sunshine is the life of a gnat, a cloud is its tragedy, a drop of rain its extinction. A span of minutes is its standard of values.

It would seem then that religion, which is only another name for philosophy, is actually a standard of values. A religious belief is a yardstick by which we measure the import of events. If we conceive of human life as bounded by birth and by death, with nothingness before and annihilation after, it is obvious that all the events of that life will seem large in inverse proportion to the brevity of the period. A child cries for a broken toy because its conception of life is so narrow as to make the tiny mishap seem a tragedy. Its standard of values is inadequate. Enlarge our time conceptions of life and we dwarf the relative magnitudes of its events and completely change our angle of vision. In the same way a religious or philosophic conception may change our entire estimate of self-interest. If we accept the idea of a perpetual and conscious individual life we must at once rearrange our computations of value. If we believe that the perpetual and conscious individual life is governed by a precise law of cause and effect we shall be tranquil under the disabilities that we shall know to be self-created, and we shall be hopeful of a future in which there will be fewer seeds of ill to fructify. If we recognise the unity of the life that sweeps through the universe we shall be careful to injure none of its manifestations, and we shall recognise that fraternity is not merely a sentiment but a compelling law that cannot be thwarted. And if we perceive the dominance of an unchanging and resistless law that moves inexorably towards its goal we shall have learned to cast out fear from our hearts. All these things are practical achievements. There is no one whom they do not concern. They come within the scope of the average human intellect. And they give to life a confidence, a strength, and a tranquility that can come from no other source.

Therefore it is evident that every man has some kind of a philosophy of life, even though it be unformulated, even though he be unaware of its existence. Every man without exception is trying to be happy, and his life is governed by some policy that he believes will conduce to his happiness. Every man has some time standard, usually the duration of his own life, or even the duration of his youth, by which he measures the importance of the things that happen to him. Theosophy thus makes a double appeal to the average man. It tries to show him how he may acquire a true and a permanent happiness. And it tries to furnish him with a new time standard so that he may revise the relative values of his daily experiences.

But Theosophy seeks to achieve its end, not by the imposition of dogmas nor by the weight of spiritual authority. It asks only for a courageous facing of known facts and for the inferences logically to be drawn from those facts. In other words, it appeals only to universal knowledge and to the reasoning faculty.

Let us then take the two groups of facts most apparent to us, that is to say the facts of consciousness and the facts of experience. It is obvious that consciousness and character are being continually changed by events of experience. Every event that befalls us adds somewhat to the knowledge that governs our future actions. In other words it changes our character, however slightly. And every such change increases our happiness, or detracts from it. So true is this that every man has made for himself a certain classification of the things that he must not do because they bring unhappiness, and of the things that he ought to do because they bring happiness. He may be wholly wrong in his judgment, he may have based it upon ignorance, but at least he has attempted to reach a judgment, and to discriminate between the things that are good for him and the things that are bad for him.

And every experience whether good or evil has changed his character. It is then evident that nature is trying to teach him something, that inasmuch as his character is being constantly changed by experience there must be somewhere in the great mind of nature a destination, a plan, an intention. If we see the foundations and the framework of an unfinished house we know them for exactly what they are, and we may even foresee the ultimate form and appearance of the house when the builder shall have finished his work. We know that somewhere there is an architect's plan, a blue print, that there is purpose and design behind every hammer stroke, that there is no detail too insignificant to find its place. The acorn bursting in the ground is the prediction of the oak tree. Wherever there is motion or change there also there must be intention, a destination, and an architect's plant. Theosophy asks the average man to look at the changes in his own character, at the praise and blame of conscience which bring happiness and unhappiness, and so to ask himself what is the intention of evolutionary nature toward him, what is it that nature would have him be. In other words, what is the architect's plan of this unfinished human house. Surely there can be no other question so practical as this.

And as soon as we recognise that there is a plan, that we ourselves are uncompleted structures, we see at once that the limits of one earth life are pitifully inadequate for its completion. And it is a plan that can be completed nowhere else but on earth, since it concerns itself mainly with our bearing toward our fellow men. We have been born with certain characters, that is to say with certain tendencies in our bearing toward others. As we live through our lives these characters have been gradually changing by experience. Since experience is thus obviously the only factor in a change of character it is evident that the character with which

we are born must have been fashioned at some time by experiences of the same nature as those that are now changing it. And since it is equally evident that our characters are still unfinished structures, far short of nature's design, the process of experiencing must be continued, and continued under like conditions to the present, that is to say, by human contact under earth conditions. And so we reach what may be called the central Theosophic tenet, that all evolution has a destination, and that it proceeds toward that destination through a process of reembodiment or reincarnation in which the law of ethical cause and effect holds sway: "Whatsoever a man soweth that shall he also reap." And in this there is no dogma, no authority, no supernatural revelation. It is simply an irresistible deduction from obvious facts.

Now it would be possible to argue at great length in support of the contentions (1) that there is one Universal Life sweeping through all the kingdoms of nature and that we ourselves are expressions of that One Life and separated from one another only by the illusions of the selfish personality. (2) That the method of evolution is through constant reembodiments or reincarnations which are knit together by the law of cause and effect, such law assuming an ethical aspect in human evolution and producing such circumstances in each earth life as have been earned by the thoughts and acts of the lives that preceded it. (3) That all evolutionary movements are regulated by a precise and cyclic law, and that nowhere in the universe or in human life can there be such a thing as chance or a permanent injustice. It would be easy to show that these great postulates have been the basis of every religion that the world has ever known and that they are commended alike by reason and by experience. But the present object is not to argue about these things but merely to state them, to leave them for consideration, and to suggest the effect that they must have upon the lives of those who accept them as truths.

The effect must be an immense and a radical one. In the first place they will change all our conceptions of time and therefore of the relative values of the events that move in time. We shall have given ourselves a newer and a juster estimate of importances, and therefore a vantage point from which we can view with unconcern the melancholy freight of anxieties that now plague our days. Instead of imagining ourselves as coming at birth from an impenetrable darkness, with darkness for our destination, we shall now see ourselves as beings that have lived for ever, and who will live for ever, and in whom consciousness can never be extinguished even for a moment. The memory of the brain may fail to bridge the abysses of time, but somewhere within the depths of our being, or rather upon its heights, we shall recognise the existence of a soul in which all memories of the past are stored, all knowledge and all power, and that nothing hides us from that radiance except the self-imposed limitations of personality and the love of self. In the presence of such a realisation what room can there be for

the paltry ambitions, greeds, fears, and griefs that now fill our tortured lives? Against that stupendous background of time all these things sink into insignificance and to their true values. They seemed large only when we viewed them against a background of a few score years, only when we measured them by the false standards of a few score years. Look at them now against the background of a conscious eternity and forever they lose their power to wound. At last we learn the true value of events, and we are lifted by that new wisdom beyond the reach of personal sorrow. We are no longer as children who cry over broken toys.

But the Theosophic philosophy will do more than this. The light of law will lift us forever beyond the reach of fear, because we shall know that a cruel or indifferent chance has no part nor lot in our fortunes, that we are masters of our fate and the captain of our soul.

And how pitifully, how abjectly, we now cringe before our fears. We are afraid of poverty, afraid of death, afraid of disease. We imagine ourselves as fortified citadels besieged by a pitiless and hostile nature. Terrors lie in wait for us in the dark places of life, and every corner has a foe. A perpetual paralysis of fear destroys our strength and hides the sunlight by its baleful shadows.

And how needless it all is! With what new confidence we move forward in the light of a law that is merciful because it is just, that declares its presence in the least of the events of our lives, that holds the universe in its grasp for the sake of the human soul, that inflicts pleasure and pain for no other purpose than to point out the only road that leads to happiness.

This is no philosophy for the elect. It demands no large learning for its comprehension. It owes nothing to authority or to revelation. Its appeal is to every human being whose eyes are open to the facts of his own life, who can take but one step from the seen to the unseen.

Are we apprehensive that the adoption of a spiritual philosophy will militate against what we call our "success in life?" It would indeed be strange if ignorance were more profitable than knowledge, if weakness were a larger advantage than strength. The greatest of all success in life is reserved for those who know what life is, its origin, purpose, laws and destiny. Strength in our life work comes to those who ally themselves with nature, not to those who resist her; to those who keep her laws, not to those who violate them.

There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of these both is seen. —*Bhagavad-Gita—Chap. 2.*

There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religion and its faith. *H. P. Blavatsky—In The Secret Doctrine—Vol. 11, p. 838.*

LETTER OF H. P. V. BLAVATSKY TO THE CONVENTION OF 1891

FOR the third time since my return to Europe in 1885, I am able to send to my brethren in Theosophy and fellow citizens of the United States a delegate from England to attend the annual Theosophical Convention and speak by word of mouth my greeting and warm congratulations. Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can offer only my passionate devotion and never-weakening good wishes for its success and welfare. The news, therefore, that comes from America, mail after mail, telling of new Branches and of well-considered and patiently worked-out plans for the advancement of Theosophy, cheers and gladdens me with its evidence of growth, more than words can tell. Fellow-Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now, I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such

natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T. S. out of danger. Take for your motto in conduct during the coming year, "Peace with all who love Truth in sincerity," and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic out-runs the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch therefore, carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

Here in England I am glad to be able to report to you that steady and rapid progress is being made. Annie Besant will give you details of our work, and will tell you of the growing strength and influence of our Society; the reports which she bears from the European and British Sections speak for themselves in their record of activities. The English character, dif-

ficult to reach, but solid and tenacious when once aroused, adds to our Society a valuable factor, and there are being laid in England strong and firm foundations for the T. S. of the twentieth century. Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for *Lucifer* short and clear papers on Indian philosophies. As it is one of the tasks of the T. S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develop more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

The mention of *Lucifer* reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines, and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

And now I have said all. I am not sufficiently strong to write a more lengthy message, and there is the less need for me to do so as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the

triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their servant to the last,

H. P. BLAVATSKY. .·.

Mrs. Besant then read the following additional message from Mme. Blavatsky:

REGENT'S PARK, LONDON, 15: 4: 1891.

TO THE FIFTH CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserves special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is to-day in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H. P. BLAVATSKY.

Of teachers there are many; the Master-Soul is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

—The Voice of the Silence—p. 52.

Ignorance is the notion that the non-eternal, the impure, the evil, and that which is not soul are, severally, eternal, pure, good

—Patanjali, B. 2,—Aph., 5.

Egotism is the identifying of the power that sees with the

—Patanjali, B. 2,—Aph., 6.

WILLIAM Q. JUDGE

WILLIAM Q. JUDGE departed from his body on the 21st of March, 1896; so it is eminently fitting that this number of the magazine should contain some mention of the one who stood side by side with H. P. Blavatsky from the very first, and who continued to the end of his life in unwavering devotion to her as Teacher and friend, and to the great Cause for which both worked, lived and died.

While H. P. Blavatsky lived there was but one Theosophical Society—in name at least. After her departure from her body, many prominent students were quick to show personal desire for pre-eminence, each according to the opportunity afforded. This gave rise to jealousies, doubts, suspicions, and finally to personal attacks which brought about the first great schism in 1895.

It is not necessary nor desirable at the present time to enter into the history of that period, nor to consider the personalities around whom and by whom the battle was fought; those who know the facts and have the records need no reminder; but for those who may not know, have never heard, or perchance have been misinformed, it is only just and right to say that at the proper time the full facts and records will be placed within the reach of all who care for truth and justice, and this solely that students of Theosophy of the present and future may be placed in a position to judge for themselves.

It must be apparent to the readers of this magazine that William Q. Judge is pointedly referred to continually as belonging to the same class of being as H. P. Blavatsky. The evidence which justifies this attitude will become more and more apparent during the progress of this publication; the end in view being a true basis and a resumption of the work on the original lines laid down.

The mere facts of the birth and death of a human being are of interest only as marking a period of existence; that which is of real interest and importance can only be determined by the nature and quality of influence exerted for and upon the race, and the character which these evidence. So only such events as have a direct connection and bearing will be noted here.

William Q. Judge was born at Dublin, Ireland, on April 13th, 1851. In his seventh year he had an illness supposed to be mortal; in fact, the boy was pronounced dead by the attending physician. To the surprise of all, symptoms of returning life began to appear and a gradual recovery was attained. One of his biographers writes: "During convalescence the boy showed aptitudes and knowledge never before displayed, exciting wonderment and questioning among his elders as to when and how he

had learned all these new things. He seemed the same, yet not the same; had to be studied anew by his family, and while no one knew that he had ever learned to read, from his recovery in his eighth year we find him devouring the contents of all the books he could obtain, relating to Mesmerism, Phrenology, Character-Reading, Religion, Magic, Rosicrucianism, and deeply absorbed in the Book of Revelation, trying to discover its real meaning."

The remarkable change above noted has its explanation in "Letters That Have Helped Me," Vol. II—page 99, under the caption "In a Borrowed Body," written by Mr. Judge. Those who understand the teachings of Theosophy in regard to planes of being and action other than the physical, will have no difficulty in seeing the bearing and relation between the article mentioned and the event recorded. It means that a being of power and knowledge consciously took possession of a body which was being deserted by its former tenant, and with a definite end in view. While students of occultism know that such occurences are possible, they also know that they are extremely rare, and that they portend the entrance into the world of man, of a being who comes to offer aid and guidance to those in sore need of it.

Letting the above stand for what it is worth, it may be asked what other evidence is there which places William Q. Judge in the position indicated?

To whom are we indebted for Theosophy? Unquestionably to H. P. Blavatsky. It was She who brought to the Western world the knowledge of the existence of the Masters of Wisdom. Those who accept the fact of Their existence, cannot doubt Their Wisdom in declaring that H. P. Blavatsky was Their direct agent, nor the fact that it was through Her that all knowledge of Theosophy came. To doubt Her, is to doubt the Masters, for both stand or fall together. All that She has written in regard to Masters, to Their philosophy, or in regard to particular persons in their relation to the Movement, is of equal value, must be given equal consideration. As one has written, "The way for all Western Theosophists is through H. P. Blavatsky. She must be understood as being what she is, or the law of Karma is not understood, or the first laws of occultism. They who undervalue her gift and her creation, have not imbibed the teaching and cannot assimilate its benefits. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. Woe is set apart—not by Masters' but by Nature's laws—for those who, having started in the path with her aid, shall in any way try to belittle her and her work—still as yet not understood and by many misunderstood. This does not mean that a mere person is to be slavishly followed; but to belittle her—to imagine vain explanations with which to do away with what is not liked in that which is said, is to violate the ideal—is 'to spit back in the face of the teacher' through whom

the knowledge and the opportunity came—to befoul the river which brought you sweet waters." Hence, when She writes and places William Q. Judge in a position above and beyond all others, there should be no question in the minds of any.

A few words—of many—written by H. P. B. in regard to William Q. Judge:

> "He has been a part of myself for aeons past."
>
> "I ask no one to help or defend me. But Judge's case is different, and more difficult of proof or disproof."
>
> "W. Q. J. is the Antaskarana (the bridge) between the two Manas (es)—the American thought, and the Indian—or rather, the trans-Hymalayan Esoteric knowledge."
>
> "He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and *at a great sacrifice,* for the spread of the Movement."
>
> "My dearest brother and co-founder of the Theosophical Society: * * * We were several to call it to life in 1875. Since then *you have remained alone* to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888 . . . . I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours."

William Q. Judge, writing in regard to H. P. B., and his first meeting her in New York, said: "She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end."

Similar quotations could be multiplied beyond all reasonable space, but enough has been given to show the trend of all.

What more can be said? Much more—but not here, nor now. There will be printed in the pages of this magazine from month to month, many articles from the pen of William Q. Judge, which will tell their own story.

By the schism of 1895, W. Q. J.'s place in the work and the knowledge of his contributions to it, have been obscured, to the irreparable loss of all concerned; the time has come for a fresh start on a true basis, and with all that the Teachers bequeathed to those who would follow Their Path. For this the United Lodge of Theosophists exists, for this is this magazine issued.

THE FIRST OBJECT OF THE T. S.

WHEN the Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, associated with William Q. Judge, H. S. Olcott and others, it had three defined objects which covered the field of its endeavor.

The First Object was then and is now—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

The desirability of such a Brotherhood is not likely to be disputed by any; but that an attempt should be made in our day to form even *a nucleus* of Universal Brotherhood is generally regarded as so Utopian as to be dismissed from the mind as altogether visionary. Even the sincere and earnest Theosophists who compose the various organizations have failed to grasp the vital importance of this First object, as their course has shown. Yet every Theosophist knows that the Real Founders of the T. S. were Masters of the Great Lodge, and should have realized that the objects of a society formed under Their inspiration—if not directly by Them—must of necessity have a deep and far-reaching meaning.

There is probably not one among the thousands of Theosophists throughout the world who does not regret the lack of unity that exists, but how many have sought for the primal cause of it? Most have been content to assign minor causes, which in themselves were violations of the spirit and genius of the First Object. This is not a latter-day development; it existed from the very first, and its disintegrating effects are cumulative and continuous. In the fourteenth year of the T. S., H. P. B. wrote: "If it (the T. S.) had accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it had proved a dead failure on all those points which rank foremost among the objects of its original

establishment. Thus, as a Universal Brotherhood, or even a fraternity, one among many, it had descended to the level of all those societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS * * * There never was that solidarity in the ranks of our society which would enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by Those who are always ready to give help when we are fit to receive it * * * Masters can give but little assistance to a body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, color or caste."

No true Theosophist can read these words of the great Teacher without feeling some measure of guilt for his or her part in it. The past wrong attitude has made the present conditions, and if still held, perpetuates them; yet the present holds the promise for the future, and is our time for right thought and action; much harm has been done in the past, is still being done; but it is not too late to mend our ways. Have we thought that the First Object was just an assemblage of words? An impossible ideal? If so, read these other words of H. P. B.: "You were not directed to found and realize a Universal Brotherhood, *but to form the nucleus* for one; for it is *only when the nucleus is formed* that the accumulations can begin that will end in future years, however far, *in the formation of that body which we have in view.*" Has that nucleus been formed? Let no one answer from within the pale of any separative and separate organization, for that nucleus must be formed on quite a different basis—the First Object in fact in its widest meaning, its fullest application; in other words "similarity of aim, purpose and teaching." "The aim" is one, to form the nucleus, setting aside everything that stands in the way of it, for they are in reality non-essentials. "The purpose" is one, to study, apply and promulgate the one "teaching" of the Teachers on the lines laid down so clearly, leaving foolish speculations to those who would pass over what is at hand, and grasp at what they can neither hold, understand or use.

"UNITY, STUDY and WORK," wrote William Q. Judge. By the first is meant that true Brotherhood which feels all the members as one's own self, to be neither criticized nor condemned nor weighed in the balance of the mind, but to be helped to work, each in his own way. A higher Force is drawn upon; it seeks expression through channels opened to it; the inner, devotional, and fraternal attitude is the opener of the sphere. STUDY what has been given by the Teachers, those who began the T. S. together, and worked together until the day of death with "one aim, one purpose, one teaching." WORK, not only in study, but as They worked, in every possible way to present Theosophy to a world sadly in need of it. "When a student is only able to do a little, he is too prone to think that little does not count. Or, because some are not

able to do much, while others have not the will and energy to combat difficulties of circumstance or environment, they refrain from doing anything at all. The first class should remember that we are only expected to do what we can. The Chohan in his place, and the atom in its place, do what they can—no more. *The Law judges us by our opportunities only.* The second class should remember that axiom of the *Voice of the Silence:* Inaction in a deed of mercy becomes an action in a deadly sin. The student who *will not* do both kinds of work cannot advance; more, he retrogrades, for there is no standing still, and he is also a drag upon all the rest, just as an inactive organ is detrimental to the corporeal body. This does not apply to those whose limitations are real. But such should guard, in their turn, against the common error that right action is confined to the physical plane. They can greatly assist, on the inner planes of being, by right thought, meditation, and the mental practice of true fraternity. Brotherhood is not sentiment. It is not emotion. Nor yet is it so-called love. It is putting one's self mentally in the very place of another and realizing his difficulties, while showing him that true compassion for which we would hope in like place. Mental exercise in this direction helps to develop that power of the Manas by means of which the Adept projects his consciousness into that of the stone or any other object in Nature."

Analogy and correspondence are the surest guides to an understanding of Theosophy and the Movement itself. Is there any between the Three Objects and the Three Fundamental Propositions? The First Proposition relates to the Source of All—Compassion absolute. The Masters are "the Bridge;" does not the First Object give us the cue and guide to Them, as well as the practice which brings us closer? In the words of H. P. B.: "Let us Think, and in Thinking Try; the goal is worth every effort."

We *have* an unassailable basis for Unity; it will be our fault and responsibility if we do not avail ourselves of it.

MESMERISM

THIS is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedates the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used today by various operators, but by many different appellations it has been known; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western

world to the subject than any other person, and whose name is still attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary,* he was only a rediscoverer. The whole subject had been explored long before his time—indeed many centuries anterior to the rise of civilization in Europe—and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact—though, perhaps without disclosing those behind him—of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875 and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Edricius Mohynus of Eburo.* These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Uldericus Balk, who said diseases could be similarly cured, in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was invited during the life of Daniel Webster to lecture on it before a number of the United States senators. He called his system "psychology," but it was mesmerism exactly, even to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting

mesmeric phenomena, and being compelled, as it were, to proceed with an inquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally—for them—in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France Baron Du Potet astonished everyone with his feats in Mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretense of secrecy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs asserts its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some, this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self, which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or

rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete—and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life every one, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are nor-

mally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day, past unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages

A Paramahansa of the Himalayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions; the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood and mucous. Each of these divisions and all of their subdivisions have their own peculiar impressions and recollections, and

all, together with the co-ordinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experience of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as master of all puts those ideas, together with others from higher planes into thought, word and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they can not see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And, further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears

to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the forearm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of mat-

ter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known today as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se,* but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves.* They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical center, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them

often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his posession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X., then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.

William Q. Judge, F. T. S.

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Every action without exception is comprehended in spiritual knowledge, O son of Pritha. Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error. —*Bhagavad-Gita—Chap. 4.*

THE SERPENT'S BLOOD

IT was an old and magic island. Many centuries before, the great good Adepts had landed on its shores from the West and established for a while the Truth. But even they could not stay the relentless tread of fate, and knew that this was only a halting place, a spot where should be concentrated spiritual power sufficiently strong to remain as a leaven for several cycles, and that should be a base upon which in long ages after ages might be erected again the spiritual temple of truth. These blessed beings remained there for centuries uncounted, and saw arise out of the adjoining seas other lands, first of soft mud that afterwards hardened into rocks and earth. They taught the people and found them apt students, and from their number drew many disciples who were full of zeal as well as patience and faith. Among the least of those I was, and toiled long and earnestly through successive lives upon the Island. And the Island came to be known as the Isle of Destiny, from mysterious future events foretold for it by the greatest of the Adepts and their seers.

Yet I succeeded not in reaching the point where I could hope to pass on from the Island with the teachers, who said that at a certain day they must travel away to other lands, leaving behind them their blessing to those who willingly remained of the disciples; those who rebelled had still to remain, but without the aid and comfort of the benediction of the blessed ones.

At last the day of separation came and the kingly guides departed, leaving well established the true religion and practice. Yet we all knew that even that must have its decay, in which perhaps even some of us might have a hand, but the center of power was not to depart from the Island until its destiny should be accomplished; the power might be hidden, but it would remain latent until the time arrived.

Many years came and went; still I found myself upon the Island again and again reincarnated. With sorrow I saw the ancient practices overlooked and different views prevailing. It was the power of the serpent.

On one well-known mountain the Masters had placed a gem, and at the mountain's base a tower. These I have spoken of incidentally in a former tale. I knew that mountain well, and saw it every day from the tower at some distance away where my own duties lay. I was present when the wonderful gem was placed upon the mountain, and of all those who saw the grand event, I alone remembered. Since that day many centuries had rolled away, and the other disciples, reincarnated there also, had forgotten the event but knew of the gem. Some of them who in other lives had been my servants in the tower were now my earthly superiors

because they had devoted their minds to formal outward power, which is only the weak symbol of the reality that should exist within. And so the tradition alone remained, but the diamond now blazed less brilliantly than in the days when I first knew it. By night its rays shot up into the heavens, and the priests month after month tried ceremonies and prayers in vain, in order to cause it to burst forth in all the glory of its pristine days. They knew that such a blaze was a possibility—indeed an old prophecy—but that was all they could tell, and were ignorant of the remainder of it, which, if they had known, perhaps none of their ceremonies would have been performed. It was that the great and glorious blaze of light from the mountain diamond would only take place after the last drop of the serpent's blood was spilled upon the Island, and that then the diamond itself would never be found upon the rock where it had rested for so many ages. And I alone of them all knew this; but I knew not where the serpent was to be found. His influence was felt and seen, for in the early days he alone was the sole reptile that eluded pursuit, as his birth was due to the evil thoughts of a wandering black magician who had landed for a week upon the Island so long before that the priests had no record of it. This serpent had to be killed and his blood spilled upon the ground to remove forever the last trace of the evil done by the magician, and for that event only was the diamond kept upon the mountain through the power of the good Adepts who had put it there. It preserved the germ of truth from the serpent's breath, and would not be needed when he was destroyed. Had the priests known this, no ceremonies for increasing its brilliancy would have been tried, as they would rather suffer the serpent's influence than lose the gem. Indeed, they believed that their tenure of power was in some way connected with the diamond mountain. They were right. I knew the fatal result for them when I succeeded in discovering the place of the serpent.

Day after day and long into the darkness of the night, I meditated and peered into every corner of the Island. At the full moon when the diamond grew a little clearer, I saw the slimy traces of the serpent upon the Island but could never find his lair. At last one night a fellow-student who had passed on before me with those by whom the diamond had been set, and who now and again returned through the aid to help his old friend, came to see me, and, as he was going away, said, "Look at the foot of the mountain."

So near the sacred diamond I had never thought it possible the foul reptile could be found; and yet it was there, through the evil nature of the high-priest, he had taken up his secure retreat. I looked and saw him at the foot, breathing venom and black clouds of the soul's despair.

The great day of ceremonies for the diamond was again at hand, and I determined that then should witness the death of the serpent and the last bright shining of the diamond.

The morning broke clear and warm. Great throngs of people

crowded about the mountain-temple, expectant of some great result from the ceremonies. It seemed as if these natural psychics felt within them that the diamond would burst forth with its ancient light, and yet every now and then a fear was expressed that in its greatest beauty it would be lost to them forever.

It was my turn to officiate at the ceremony after the high priest, and I alone was aware that the serpent had crawled even into the temple and was coiled up behind the shrine. I determined to seize him and, calling upon our ancient master, strangle him there and spill his blood upon the ground.

Even as I thought this, I saw my friend from other land enter the temple disguised as a wandering monk, and knew that my half-uttered aspiration even then was answered. Yet death stared me in the face. There, near the altar, was the sacred axe always ready to fell the man who in any way erred at the ceremony. This was one of the vile degenerations of the ancient law, and while it had been used before upon those who had only erred in the forms, I knew that the Priest himself would kill me as soon as the diamond's great flame had died away. The evening darkness would be upon us by the time that the moment in the performance permitted me to destroy the enemy of our race. So I cared not for death, for had I not faced it a thousand times as a blessed release and another chance.

At last the instant came. I stooped down, broke through the rule, and placing my hand behind the shrine caught the reptile by the neck. The High Priest saw me stoop and rushed to the axe. Another moment's delay and all hope was gone. With superhuman power, I grasped and squeezed. Through my skull shot a line of fire, and I could see my wandering monk wave his hand, and instantly the Priest stumbled and fell on his way to the axe. Another pressure, and the serpent was dead. My knife! It was in my girdle, and with it I slit his neck. His red and lively blood poured out upon the ground and—the axe fell upon my head, and the junior priest of the temple fell dead to the floor.

But only my body died. I rose upon the air and saw myself lying there. The people neither stirred nor spoke. The Priest bent over me. I saw my wandering monk smile. The serpent's blood spread slowly out beside my body, and then collected into little globes, each red and lively. The diamond on the mountain behind the temple slowly grew bright, then flashed and blazed. Its radiance penetrated the temple, while priests and people, except my wandering monk, prostated themselves. Then sweet sounds and soft rustling filled the air, and voices in strange language spoke stranger words from the mountain. Yet still the people did not move. The light of the diamond seemed to gather around the serpent's blood. Slowly each globe of blood was eaten up by the light, except one more malevolent than the others, and then that fateful sphere of life rose up into the air, suddenly transformed itself into a small and spiteful snake that with undulating motion

flew across the air and off into the night to the distant Isles. Priest and people arose in fear, the voices from the mountain ceased, the sounds died out, the light retreated, and darkness covered all. A wild cry of despair rose up into the night, and the priest rushed outside to look up at the mountain.

The serpent's blood still stained the ground, and the diamond had disappeared.

(The foregoing allegory was first published by Mr. Judge in the *Path* for January, 1889, over the signature of "Bryan Kinnavan.")

THE T. S., ITS MISSION AND FUTURE

(As explained by M. Emile Burnouf, the French Orientalist.)

"It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not."
—SENECA.

".....The veil is rent
Which blinded me! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save!....."
THE LIGHT OF ASIA.

IT has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of M. Emile Burnouf, the well-known Sanskritist, in an article in the *Revue des Deux Mondes* (July 15, 1888)—*"Le Bouddhisme en Occident."*

Such an article proves that the Society has at last taken its rightful place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. M. Burnouf's position in the world of Eastern scholarship entitles his opinions to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late M. Eugene Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study.

His article is devoted to a triple subject: the origins of three religions or associations, whose fundamental doctrines M. Burnouf regards as identical, whose aim is the same, and which are derived from a common source. These are Buddhism, Christianity, and—the Theosophical Society.

As he writes page 341:—

"This source, which is oriental, was hitherto contested; today it has been fully brought to light by scientific research, notably by the English scientists and the publication of original texts. Amongst these sagacious scrutinizers it is sufficient to name Sayce, Pool, Beal, Rhys-David, Spencer-Hardy, Bunsen .....It is a long time, indeed, since they were struck with resemblances, let us say, rather, identical elements, offered by the Christian religions and that of Buddha.....During the last century these analogies were explained by a pretended Nestorian influence; but since then the Oriental chronology has been established, and it was shown that Buddha was anterior by several centuries to Nestorius, and even to Jesus Christ.....The problem remained an open one down to the recent day when the paths followed by Buddhism were recognized, and the stages traced on its way to finally reach Jerusalem..... And now we see born under our eyes a new association, created for the propagation in the world of the Buddhistic dogmas. It is of this triple subject that we shall treat."

It is on this, to a degree erroneous, conception of the aims and object of the Theosophical Society that M. Burnouf's article, and the remarks and opinions that ensue therefrom, are based. He strikes a false note from the beginning, and proceeds on this line. The T. S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a wide-spread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. M. Burnouf has read in the *Lotus,* the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of LUCIFER and the Abbe Roca. The latter persisting—very unwisely—in connecting theosophy with Papism and the Roman Catholic Church—which, of all the dogmatic world religions, is the one his correspondent loathes the most—the philosophy and ethics of Gautama Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably a Buddhist—*i. e.,* a follower of the esoteric school of the great "Light of Asia," and so is the President of the Theosophical Society, Colonel H. S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity—a centre, philosophical and religious, common to all—not as a propaganda for Buddhism merely. Its first steps were directed toward the same great aim that M. Burnouf ascribes to Buddha Sakyamuni, who "opened his church to all men, without distinction of origin, caste, nation, colour, or sex," (*Vide* Art. 1. in the *Rules* of the T. S.), adding, "My law is a law of Grace for all." In the same way the Theosophical Society is open to all, without distinction of "origin, caste, nation, colour, or sex," and what is more—of creed * * *.

The introductory paragraphs of this article show how truly the author has grasped, with this exception, within the compass of a few lines, the idea that all religions have a common basis and spring from a single root. After devoting a few pages to Buddhism, the religion and the association of men founded by the Prince of Kapilavastu; to Manicheism, miscalled a "heresy," in its relation to both Buddhism and Christianity, he winds up his article with—the Theosophical Society. He leads up to the latter by tracing (*a*) the life of Buddha, too well known to an English speaking public through Sir Edwin Arnold's magnificent poem to need recapitula-

tion; (*b*) by showing in a few brief words that Nirvana is *not annihilation*;* and (*c*) that the Greeks, Romans and even the Brahmans regarded the *priest* as the intermediary between men and God, an idea which involves the conception of a *personal God*, distributing his favours according to his own good pleasure—a sovereign of the universe, in short.

The few lines about Nirvana must find place here before the last proposition is discussed. Says the author:

"It is not my task here to discuss the nature of Nirvana. I will only say that the idea of annihilation is absolutely foreign to India, that the Buddha's object was to deliver humanity from the miseries of earth life and its successive reincarnations; that, finally, he passed his long existence in battling against Mara and his angels, whom he himself called Death and the army of death. The word Nirvana means, it is true, extinction, for instance, that of a lamp blown out; but it means also the absence of wind. I think, therefore, that Nirvana is nothing else but that requies aeterna, that lux perpetua which Christians also desire for their dead."

With regard to the conception of the priestly office the author shows it entirely absent from Buddhism. Buddha is no God, but a *man* who has reached the supreme degree of wisdom and virtue. "Therefore Buddhist metaphysics conceives the absolute Principle of all things which other religions call God, in a totally different manner and does not make of it a being separate from the universe."

The writer then points out that the equality of all men among themselves is one of the fundamental conceptions of Buddhism.

He adds moreover and demonstrates that it was from Buddhism that the Jews derived their doctrine of a *Messiah*.

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both; as indeed must be the case from the theosophical standpoint, since both are based on the Initiatory cycle. Finally this "legendary" part is contrasted with the corresponding features in other religions, notably with the Vedic story of Visvakarman.** According to his view, it was only at the council of Nicea that Christianity broke officially with the ecclesiastical Buddhism, though he regards the Nicene Creed as simply the development of the formula: "the Buddha, the Law, the Church" (Buddha, Dharma, Sangha).

The Manicheans were originally Samans or Sramanas, Buddhist ascetics whose presence at Rome in the third century is recorded by St. Hyppolitus. M. Burnouf explains their dualism as

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*The fact that Nirvana does **not** mean **annihilation** was repeatedly asserted in **Isis Unveiled**, where its author discussed its etymological meaning as given by Max Muller and others and showed that the "blowing out of a lamp" does not even imply the idea that Nirvana is the "extinction of consciousness." (See Vol. 1, p. 290, and Vol. 11, pp. 117, 286, 320, 566, etc.)

This identity between the **Logoi of various religions and in particular the identity between the legends of Buddha and Jesus Christ, was again proven years ago in "Isis Unveiled," and the legend of Visvakarman more recently in the **Lotus** and other Theosophical publications. The whole story is analyzed at length in the "Secret Doctrine," in some chapters which were written more than two years ago.

referring to the double nature of man—good and evil—the evil principle being the Mara of Buddhist legend. He shows that the Manicheans derived their doctrines more immediately from Buddhism than did Christianity and consequently a life and death struggle arose between the two, when the Christian Church became a body which claimed to be the sole and exclusive possessor of Truth. This idea is in direct contradiction to the most fundamental conceptions of Buddhism and therefore its professors could not but be bitterly opposed to the Manicheans. It was thus the Jewish spirit of exclusiveness which armed against the Manicheans the secular arm of the Christian states.

Having thus traced the evolution of Buddhist thought from India to Palestine and Europe, M. Burnouf points out that the Albigenses on the one hand, and the Pauline school (whose influence is traceable in Protestantism) on the other, are the two latest survivals of this influence. He then continues:—

"Analysis shows us in contemporary society two essential elements: the idea of a **personal God** among believers and, among the philosophers, the almost complete disappearance of charity. The Jewish element has regained the upper hand, and the Buddhistic element in Christianity has been obscured."

"Thus one of the most interesting, if not the most unexpected, phenomena of our day is the attempt which is now being made to revive and create in the world a new society, resting on the same foundations as Buddhism. Although only in its beginnings, its growth is so rapid that our readers will be glad to have their attention called to this subject. This society is still in some measure in the condition of a mission, and its spread is accomplished noiselessly and without violence. It has not even a definite name; its members grouping themselves under eastern names, placed as titles to their publications: **Isis, Lotus, Sphinx,** LUCIFER. The name common to all which predominates among them for the moment is that of **Theosophical Society.**"

After giving a very accurate account of the formation and history of the Society—even to the number of its working branches in India, namely, 135—he then continues:—

"The society is very young, nevertheless it has already its history..... It has neither money nor patrons; it acts solely with its own eventual resources. It contains no worldly element. It flatters no private or public interest. It has set itself a moral ideal of great elevation, it combats vice and egoism. It tends towards the unification of religions, which it considers as identical in their philosophical origin; but it recognizes the supremacy of truth only....."

"With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity....."

Having summarised the history of the development of the T. S. and the growth of its organization, the writer asks: "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society, remarking in reference to the second and third of these (the study of literatures, religions and sciences of the Aryan nations and the investigation of latent psychic faculties, etc.), that, although these might seem to give the Society a sort of academic colouring, remote from the affairs of actual life, yet in reality this is not the case; and he quotes the following passage from the close of the Editorial in LUCIFER for November, 1887:—

"He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who

turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist." (LUCIFER No. 3.)

"This declaration," continues M. Burnouf, "is not Christian because it takes no account of belief, because it does not proselytise for any communion, and because, in fact, the Christians have usually made use of calumny against their adversaries, for example the Manicheans, Protestants and Jews.* It is even less Mussulman or Brahminical. It is purely Buddhistic: the practical publications of the Society are either translations of Buddhist books, or original works inspired by the teaching of Buddha. Therefore the Society has a Buddhist character."

"Against this it protests a little, fearing to take on an exclusive and sectarian character. It is mistaken: the true and original Buddhism is not a sect, it is hardly a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what is done by the Theosophical Society."

We have given our reasons for protesting. We are pinned to no faith. In stating that the T. S. is "Buddhist," M. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief. Hence the close connexion between the two. But on the other hand the T. S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of today is none the less a rather dogmatic religion, split into many and heterogenous sects. We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism?—once this is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? Such a half and half reform was tried when Protestantism broke away from the elder Church, and are the results satisfactory?

Such then is the simple and very natural reason why the T. S. does not raise the standard of exoteric Buddhism and proclaim itself a follower of the Church of the Lord Buddha. It desires too sincerely to remain within that *unadulterated* "light" to allow itself to be absorbed by its distorted shadow. This is well understood by M. Burnouf, since he expresses as much in the following passage:—

"From the doctrinal point of creed, Buddhism has no mysteries; Buddha preached in parables; but a parable is a developed simile, and has nothing symbolical in it. The Theosophists have seen very clearly that, in religions, there have always been two teachings; the one very simple in appearance and full of images or fables which are put forward as realities; this is the public teaching, called exoteric. The other esoteric or inner, reserved for the more educated and discreet adepts, the initiates of the second degree. There is, finally, a sort of science, which may formerly have been cultivated in the secrecy of the sanctuaries, a science called **hermetism**, which gives the final explanation of the

*And—the author forgets to add—"the Theosophists." No Society has ever been more ferociously calumniated and persecuted by the **odium theologicum** since the Christian Churches are reduced to use their tongues as their sole weapon—than the Theosophical Association and its Founders.—(Ed.)

symbols. When this science is applied to various religions, we see that their symbolisms, though in appearance different, yet rest upon the same stock of ideas, and are traceable to one single manner of interpreting nature.

"The characteristic feature of Buddhism is precisely the absence of this hermetism, the exiguity of its symbolism, and the fact that it presents to men, in their ordinary language, the truth without a veil. This it is which the Theosophical Society is repeating....."

And no better model could the Society follow: but this is not all. It is true that no *mysteries* or esotericism exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddartha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There *is* an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (Mahavansa's *Sattapani*) cave, known to Ta-hian as the *Chetu* cave near the Mount Baibhar (in Pali Webhara), in Rajagriha, the ancient capital of Maghada, by the Lord Buddha himself, between the hours of *Dhyana* (or mystic contemplation). It is from this cave—called in the days of Sakyamuni, Saraswati or "Bamboo-cave"—that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon "heaped into piles as high as the top of the cocoanut trees" the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

Having fallen into the common error, M. Burnouf continues:

"Many will say: It is a chimerical enterprise; it has no more a future before it than has the New Jerusalem of the Rue Thouin, and no more **raison d'etre** than the Salvation Army. This may be so; it is to be observed, however, that these two groups of people are **Biblical Societies,** retaining all the paraphernalia of the expiring religions. The Theosophical Society is the direct opposite; it does away with figures, it neglects or relegates them to the background, putting in the foreground Science, as we understand it today, and the moral reformation, of which our old world stands in such need. What, then, are today the social elements which may be for or against it? I shall state them in all frankness."

In brief, M. Burnouf sees in the public *indifference* the first obstacle in the Society's way. "Indifference born from weariness; weariness of the inability of religions to improve social life, and of the ceaseless spectacle of rites and ceremonies which the priest never explains." Men demand today "scientific formulae stating laws of nature, whether physical or moral * * *" And this indifference the Society must encounter; "its name, also, adding to its difficulties: for the word *Theosophy* has no meaning for the people, and, at best, a very vague one for the learned." "It seems to imply a personal god," M. Burnouf thinks, adding: "Whoever

says personal god, says creation and miracle," and he concludes that "the Society would do better to become frankly Buddhist or to cease to exist."

With this advice of our friendly critic it is rather difficult to agree. He has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T. S. But he has not learned the lesson of its history, nor perceived that to graft a young and healthy shoot on to a branch which has lost—less than any other, yet much of—its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T. S. is that it asserts and maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs. But although Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It has *not* "the wisdom of God," but *divine* wisdom. The Theosophists of the Alexandrian neo-Platonic school believed in "gods" and "demons" and in one *impersonal* ABSOLUTE DEITY. To continue:—

"Our contemporary habits of life," says M. Burnouf, "are not severe; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of today is very feeble; the ideas of good and evil are not, perhaps, obscured, but the will to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. Try to preach the sacrifice of one's possessions and of oneself to men who have entered on this path of selfishness! You will not convert many. Do we not see the doctrine of the 'struggle for life' applied to every function of human life? This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. One may say to them, but in vain, that one must share one's last morsel of bread with the hungry; they will smile and reply by the formula: 'the struggle for life.' They will go further; they will say that in advancing a contrary theory, you are yourself struggling for your existence and are not disinterested. How can one escape from this sophism, of which all men are full today?....."

"This doctrine is certainly the worst adversary of Theosophy, for it is the most perfect formula of egoism. It seems to be based on scientific observation, and it sums up the moral tendencies of our day..... Those who accept it and invoke justice are in contradiction with themselves; those who practise it and who put God on their side are blasphemers. But those who disregard it and preach charity are considered wanting in intelligence, their kindness of heart leading them into folly. If the T. S. succeeds in refuting this pretended law of the struggle for life and in extirpating it from men's minds, it will have done in our day a miracle greater than those of Sakyamouni and of Jesus."

And this miracle the Theosophical Society *will* perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this *pseudo* law is a "pretended" law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind. "Self-preservation," on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation.

It is just because the real founders of the Society have ever

recognized the wisdom of truth embodied in one of the concluding paragraphs of Mr. Burnouf's excellent article, that they have provided against that terrible emergency in their fundamental teachings. The "struggle for existence" applies only to the physical, never to the moral plane of being. Therefore when the author warns us in these awfully truthful words:

"Universal charity will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane."

The Theosophical Society replies: *"It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane."* It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment.* It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour or creed.*

When men will begin to realize that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egoism and vanity which stirs up the States and rich individuals to bury enormous capitals in the unproductive erection of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

This is little understood by M. Burnouf, it seems, since while striking the true key-note of the situation elsewhere he ends by saying:

"The Society will find allies, if it knows how to take its place in the civilized world today. Since it will have against it all the positive cults, with the exception perhaps of a few dissenters and bold priests, the only other course open to it is to place itself in accord with the men of science. If its dogma of charity is a complementary doctrine which it furnishes to science, the society will be obliged to establish it on scientific data, under pain of remaining in the regions of sentimentality. The oft-repeated formula of the struggle for life is true, but not universal; it is true for the plants; it is less true for the animals in

proportion as we climb the steps of the ladder, for the law of sacrifice is seen to appear and to grow in importance; in man, these two laws counter-balance one another, and the law of sacrifice, which is that of charity, tends to assume the upper hand, through the empire of the reason. It is reason which, in our societies, is the source of right, of justice, and of charity; through it we escape the inevitableness of the struggle for life, moral slavery, egoism and barbarism, in one word, that we escape from what Sakyamouni poetically called the power and the army of Mara."

And yet our critic does not seem satisfied with this state of things but advises us by adding as follows:—

"If the Theosophical Society," he says, "enters into this order of ideas and knows how to make them its fulcrum, it will quit the limbus of inchoate thought and will find its place in the modern world; remaining none the less faithful to its Indian origin and to its principles. It may find allies; for if men are weary of the symbolical cults, unintelligible to their own teachers, yet men of heart (and they are many) are weary also and terrified at the egoism and the corruption, which tend to engulf our civilisation and to replace it by a learned barbarism. Pure Buddhism possesses all the breadth than can be claimed from a doctrine at once religious and scientific. Its tolerance is the cause why it can excite the jealousy of none. At bottom, it is but the proclamation of the supremacy of reason and of its empire over the animal instincts, of which it is the regulator and the restrainer. Finally it has itself summed up its character in two words which admirably formulate the law of humanity, science and virtue."

And this formula the society has expanded by adopting that still more admirable axiom: *"There is no religion higher than truth."*

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by M. Burnouf? How many of its individual members, how many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of LUCIFER? "He who does not practice" this and the other *"is no Theosophist,"* says the quotation. Nevertheless, those who have never shared even their superfluous—let alone their last morsel—with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips—call and regard themselves as *Theosophists!*

It is certainly not the fault of the minority of *true* Theosophists, who do try to follow *the path* and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontentment and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed, these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too

often recalled to the minds of our members.* The Spirit of these aims is clearly embodied in a letter from one of the Masters quoted in the "Occult World," on pages 71 and 73. Those Theosophists then,—who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges.*

"But we have always worked on the lines originally traced to us"—some of them proudly assert.

"You have not" comes the reply from those who know more of the true Founders of the T. S. *behind the scenes* than they do—or ever will if they go on working in this mood of Self-illusion and self-sufficiency.

"What are the lines traced by the Masters?" Listen to the authentic words written by one of them in 1880 to the author of the "Occult world." * * * "To our minds these motives sincere and worthy of every serious consideration *from the worldly standpoint,* appear *selfish* * * * They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men* * * * and in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire for *self-benefit, or a tendency to do injustice even there where these exist unconsciously to himself.* Yet, you have ever discussed, but to put down, the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism * * *."—("Occult World," p. 72.)

But another letter was written, also in 1880, which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M. Emile Burnouf's chief argument. Here are a few extracts from it. It was addressed again to those who sought to make away with the "sentimental title," and make of the Society but an arena for "cup-growing and astral bell-ringing":—

"* * * In view of the ever-increasing triumph and, at the same time, misuse of freethought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice, if not through the soothing influence of a Brotherhood and of the practical application of Buddha's esoteric doctrines? * * * Buddhism is the surest path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, since that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that

*Vide Rules in the 1st volume of the "Theosophist," pp. 179 and 180.

curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that 'struggle for life' raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhist populations. * * * Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives—and the great struggle for life will soon lose its intensity * * * The world in general and Christendom especially left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If Theosophists say: 'We have nothing to do with all this, the lower classes and the inferior races (those of India for instance, in the conception of the British) cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? and, if a mockery, can ours be the true path? * * * Should we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leave the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society * * * than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea. * * * And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him * * *.

"To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies

—those of the civilized races less than any other—have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but * * *.

"To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess, that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH * * *."

And this TRUTH is not Buddhism, but esoteric BUDHISM, "He that hath ears to hear, let him hear * * *."

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for August, 1888.)

EACH MEMBER A CENTER

SOME years ago one of those Masters in whom so many of our members believe directed H. P. B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be

an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era; the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing center of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each branch a center; the whole a vast, whirling center of light and force and energy for the benefit of the nation and of the race.

William Q. Judge.

(The foregoing article was first published by Mr. Judge in the *Path* for October, 1895.)

LODGES OF MAGIC

"When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down."
—Churchill.

ONE of the most esteemed of our friends in occult research, propounds the question of the formation of "working Lodges" of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once, in the course of the theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing

the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

"Students of the Occult Science, searchers after truth, and Theosophsits who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDU MAHATMAS, are cordially invited to send in their names to ....., when, if found suitable, they can be admitted, after a short preliminary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach freely" (at £1 to £5 *per* letter?), "and without reserve" (the nastiest portions of P. B. Randolph's "Eulis"), "all they find worthy to receive" (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from Randolph and other "love-philter" sellers to the pupils.)*

If rumour be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the "lodges of magic," suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend's letter, the senior Editor of LUCIFER begs to inform her friends that she has never had the remotest connection with the so-called "H(ermetic) B(rotherhood) of L(uxor)," and that all representations to the contrary are false and dishonest. There is a secret body—whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood—to which that name was given by the author of "Isis Unveiled" for convenience of designation,** but which is known among Initiates by quite another one, just as the personage known to the public under the pseudonym of "Koot Hoomi," is called by a totally different name among his acquaintance. What the real name of that society is, it would puzzle the "Eulian" phallicists of the "H. B. of L." to tell. The real names of Master Adepts and Occult Schools are never,

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*Documents on view at LUCIFER Office, viz., Secret MSS. written in the handwriting of———(name suppressed for past considerations), "Provincial Grand Master of the Northern Section." One of these documents bears the heading, "A Brief Key to the Eulian Mysteries," i. e., Tantric black magic on a phallic basis. No; the members of this Occult Brotherhood "do not boast of their knowledge." Very sensible on their part: least said, soonest mended.

**In "Isis Unveiled," vol. ii. p. 308. It may be added that the "Brotherhood of Luxor," mentioned by Kenneth Mackenzie (vide his Royal Masonic Cyclopaedia) as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of "Isis" from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had heard of, but knew nothing of our Brotherhood, which, having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the "H. B. of L." was either identical or a branch of the same, supposed to be near Lahore!!—which was the most flagrant untruth.

under any circumstances revealed to the profane, and the names of the personages who have been talked about in connection with modern Theosophy, are in the possession only of the two chief founders of the Theosophical Society. And now, having said so much by way of preface, let us pass on to our correspondent's letter. He writes:

"A friend of mine, a natural mystic, had intended to form, with others, a Branch T. S. in his town. Surprised at his delay, I wrote to ask the reason. His reply was that he had heard that the T. S. only met and talked, and did nothing practical. I always did think the T. S. ought to have Lodges in which something practical should be done. Cagliostro understood well this craving of humans for something before their eyes, when he instituted the Egyptian Rite, and put it in practice in various Freemason lodges. There are many readers of LUCIFER in ———shire. Perhaps in it there might be a suggestion for students to form such lodges for themselves, and to try, by their united wills, to develop certain powers in one of the number, and then through the whole of them in succession. I feel sure members would enter such lodges, and create a great interest for Theosophy." "A."

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one-hundreth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of adeptship and the path thereunto. Of all thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest, and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend A.'s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A." proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates' freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and pure mind. Could "A." guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro, which, by-the-way, brought direful suffering upon his

head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special————shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabalist like "A." forget this fact? And let him also remember that the potential adept may exist in the White-chapels and Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking "What will it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A" would only bring his————shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; *e. g.* the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in society; and the body of the body of discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at

some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I* wrote that letter," it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of "occult" letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name,* would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together.* If one is to be doubted, then all have, and the series of letters in the "Occult World," "Esoteric Buddhism," etc., etc., may be, and there is no reason why they should not be in such a case—*frauds,* "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S. P. R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals."

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE.

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for October, 1888.)

QUESTIONS AND ANSWERS

To Zadok:

I venture to submit the following questions which may be of interest to others as well as myself, and would be glad to learn your views:

(a) Why do you lay such stress upon H. P. B. and W. Q. J. in your publication, as if they were differently to be regarded from any other students or exponents of Theosophy?

(b) How can a man seriously study Occultism or Theosophy and continue to mix with the world in daily life—serve two masters, in short?

(c) I would like to work for Theosophy, but have to support myself and family, which leaves me little time and no money. I have a good education and could write, or give lectures. What would you suggest?—Student.

ANSWER: (a) If the magazine "Theosophy," of which you speak had been read with any attention at all, there would have been no need on your part for this question. Would therefore recommend that you buy or borrow the various numbers; there are only four of them so far. As the question appears, however, a brief reply is made:

Theosophy is not a development of modern thought; it was given to the world by some person or persons; these persons knew Theosophy, or they could not communicate it; as knowers of the philosophy, they must be of necessity the teachers of it; as persons they had names; those names are H. P. Blavatsky and Wm. Q. Judge. All others are students, for from one or the other, or both of these teachers, was had all that should go by the name of Theosophy in these days. The words "should go" are used advisedly, for the name "Theosophy" is given to much that is pure speculation and useless, nay harmful. Hence a very cogent and urgent reason why students should be directed to the *true source.*

(b) It is only when a man knows why he is in the world that he is able to really study Theosophy or Occultism. His place and condition in the world are the results achieved by himself under law—a reaping of what he has sown. He must reap what he has sown, but there is no restriction in the way of his sowing better seeds for future harvests. The fact that he has to mix with the world shows that his duty lies there; let him do that fully and faithfully, accepting as just and right whatever comes. When he has paid his debt, other conditions may confront him; let him meet them in the same way. As it is law that rules, the time must come when the question he asks will answer itself, for the world is the field of harvests, and he is the husbandman and Master. "He serves himself best, who serves all."

(c) You have little time and no money, but would like to work for Theosophy. Writing and lecturing for Theosophy would be working for it; but before teaching, it is necessary to learn. If you can write a suitable paper, you might send it to this magazine. If you can lecture acceptably there are many lodges who would welcome your assistance. If you can do neither of these, you can attach yourself to some lodge of Associates; there will always be found something to do, if one is really anxious to help.

ON THE LOOKOUT

Reports of Sir William Ramsey's success in the transmutation of metals are still too incomplete to justify any very extended notice. But it is clear enough that the feat has been performed, and that what we are so fond of calling the "dreams of the alchemists"—since anyone professing to know more than we do must necessarily be dreaming—has come true at last, even though it never did before. It is admitted that Professor Ramsey has produced sodium and lithium from copper, and that he has changed the thorium group of elements to carbon. If the electron arrangements of the family of metals can be so broken down as to permit of actual transmutation there is no reason why the nickel, cobalt and chromium groups should not be transmuted into gold, although it is satisfactory to learn that the process will be too expensive to stimulate a cupidity already over-developed. Thus we have one more step taken toward a unity on the material plane and toward an abolition of those supposedly radical differences in matter exemplified by the "elements." The actual unity of these elements, a unity derided again and again by science. is repeatedly asserted by H. P. Blavatsky in all of her writings. Thus in Volume 1, page 110, of the *Secret Doctrine* the author states:

> Primordial Matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but "a cool radiance, colorless, formless, tasteless, and devoid of every quality and aspect." Even such are her First-born, the "Four Sons," who "are One, and become Seven,"—the Entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal "Centres of Force," or Atoms, that develop later into the great Cosmic "Elements," now divided into the seventy or so sub-elements, known to science.

On page 638 of the same volume the author quotes approvingly from Professor Crookes, himself a learned and energetic student of the occult:

> The first riddle which we encounter in chemistry is "What are the elements?" Of the attempts hitherto made to define or explain an element, none satisfy the demands of the human intellect. The text books tell us that an element is "a body which has not been decomposed," that it is "a something to which we can add, but from which we can take nothing," or "a body which increases in weight with every chemical change." Such definitions are doubly unsatisfactory: they are provisional, and may cease tomorrow to be applicable in any given case. They take their stand, not on any attribute of the things to be defined, but on the limitations of human power; they are confessions of intellectual impotence.

And again on page 682 of the second volume of the *Secret Doctrine* its author gives us another quotation from Professor Crookes and describes it as "almost a corroboration of the teachings of esoteric philosophy concerning the mode of primeval evolution." Here is the passage that meets with H. P. Blavatsky's commendation:

> If I venture to say that our commonly received elements are not simple and primordial, that they have not arisen by chance and have not been created in a desultory and mechanical manner, but have been evolved from simpler forms—or perhaps, indeed, from one sole kind of matter—I do but give formal utterance to an idea which has been, so to speak, for some time "in the air" of science. Chemists, physicians, philosophers of the highest merit, declare explicitly their belief that the seventy (or thereabouts) elements of our text books are not the pillars of Hercules which we must never hope to pass. . . . Philosophers in the present as in the past—men who certainly have not worked in the laboratory—have reached the same view from the other side. Thus Mr. Herbert Spencer records his conviction that "the chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not yet been able to produce." . . . . And the poet has forestalled the philosopher. Milton (Paradise Lost, Book V.) makes the Archangel Raphael say to Adam, instinct with the evolutionary idea, that the Almighty had created
>
> . . . "One first matter, all
> Indued with various forms, various degrees
> Of substance."

Nevertheless, says the author of the *Secret Doctrine,* the idea would have remained crystallized "in the air of science" and would not have descended into the thick atmosphere of Materialism and profane mortals for years to come, perhaps, had not Mr. Crookes bravely and fearlessly reduced it to its simple constituents, and thus publicly have forced it on scientific notice. So once more the frontiers of science have been pushed, or rather dragged, into the domain of the Occult. Once more Theosophy may say "I told you so," although we may wait for some time yet for a scientific acknowledgment of this particular debt, and of a hundred others, to the Sacred Wisdom.

Public tolerance—or is it public indifference?—permits us now to believe anything we will. It will even listen with a sort of drowsy interest if only our beliefs are of the sort to gratify a jaded curiosity. But a tolerance of belief is not yet extended to a tolerance of nomenclature. It is well to avoid the obtrusive label if we would avoid also the shrug of contempt. We may avow the Theosophic philosophy as loudly as we please, and be applauded for it, but the applause is apt to cease as soon as we call it Theosophy. The popular newspaper will gladly print what we may have to say of the Archaic Wisdom, but always with the condition first that we say it well, and secondly that we put it forward as our own original speculation. To repeat is the unpardonable sin unless expiated by concealment, and to transmit is an offense against the sancrosanct spirit of modernity.

Therefore it may not be the fault of Mr. Benjamin De Casseres that his three-column statement of Theosophy—errors and omissions excepted, as they say in commercial documents—that appears in the St. Louis *Mirror* for January 31 is headed "The Intangible Life," and is innocent of the word Theosophy from start to finish. In this respect an indiscretion on the part of the author might have resulted in the return of his manuscript with one of those delicate effusions expressing the desolation of the editor at its unavailability. Perhaps we may even voice our sympathy with Mr. De Casseres at a hard fate that forces upon his shrinking head the laurels that should have gone elsewhere, and that inflicts upon his diffidence an applause that belongs usually to the author rather than to the translator or the publisher. None the less we may be thankful for what we have, and for Mr. De Casseres unuttered assurances that he has studied H. P. Blavatsky to some purpose. A few extracts will help to make this clear.

> Memory cannot take us beyond ourselves, cannot carry us further than the experiences of our special form of existence; it moves in limits always. But in the mystic imagination will be found the fragmentary records of pasts long swallowed up, the shining dust of worlds crumbled beyond possibility of reintegration, the whirling, blazing meteoric stones flung from the wrecks of incalculably remote selves.
>
> Some golden minute overlooked in Time's monstrous sheaf of days, a miraculous survival in the impersonal memory of a wonder-time, ungarnered of Oblivion; such magical visitors come to the bedside of the ever-dying body! For the Eternal Dreamer, which is the soul of man, never dies, though dreams themselves are made of perishables.
>
> We dreamed as impulse and desire in our parents and are lured into our bodies by vague imaginings, urged from husk to husk by the impetus of Karma, the spirits of accumulated past acts.

Elsewhere we have a finely imaginative piece of writing on the life underlying matter (but why does Mr. De Casseres cling to such terms as inorganic and inanimate? They are unscientific even by the revised standards of today.)

> Matter! There are those who have done away with that clog. If one stay long enough with inorganic, inanimate things, concentrate his thought on their inertness, their deadly calm, one becomes curiously aware of something bordering on semi-intelligible expectancy in their attitudes. The table, bed, chair in a room, under this mental surveillance, will become half-create. These dumb things, somehow, assume an air of questioning watchfulness—as of embryons about to receive the spark that will stir their limbs and engender movement. Motion and rest seem one thing, and the Reality underlying each comes out stark.

And finally we have a notable appreciation of the Soul, not, it is true, without its defects, but none the less worth reading and remembering.

> The human soul, the eternal substance, is the immortal Spectator and

placid Observer of the endless recurrence of its own shadows. Thought is the endless recurrence of its dreams; movement the endless recurrence of its method. At the end of unimaginably vast cycles of time the Soul swallows its own consciousness and draws back into itself its shadows, which we call matter; its dreams, which we call thought; its method, which we call motion. And all that was lies dormant in the Nought, a possibility of Nothing. It is the Sabbath of works and days. The Eternal Substance lives as a desire, and shadows and dreams and motion are born again, and the endless bitter burdens are taken up once more.

The native interior sense, the quick apprehension of the soul of things, some sudden rebirth in the brain of knowledge that had long lain dormant, this is the most marvelous of human possessions. He who has it in large measure may skip all learning, for he has wisdom; and wisdom is the instinct for values—a lightning in the soul that strikes the husk of illusion from the kernel of eternality and lays bare the essential. The deepest wisdom has nothing to do with facts, with accuracy, with proof, corroboration. Wisdom is the Fact. It is the gift of the Intangible Life.

Mr. De Casseres should continue to write even though an acknowledgment of sources would bring upon him the editorial frown. Upon the next occasion he might even draw some ethical inferences from a philosophy that was intended to have a wholly ethical import.

But we have not yet done with the St. Louis *Mirror*. Turning at random the pages of the same issue that contains the article by Mr. De Casseres we find a three column letter signed "Quintus Curius" and headed "Metempsychosis." The writer asks for the editorial guidance in the matter of reincarnation. He finds to his amazement that several people believe in it, and he is inclined to do the same. A physician of his acquaintance tells him that he has seen too much of death to fear it. Then he continues:

"But beyond lies the insuperable obstacle—reincarnation. What is the use of my going to all the trouble and effort of suicide merely to step, as it were, out of one door and in to another? I know that I have lived before and I do not remember that life was better then than now. My whole mind is now concentrated on how to avoid, if indeed, it be possible—reincarnation. I will not come back to this hog-wallow, this struggle for survival. What is it to me that I have possessed the qualities that make for success as it is called? I hate the struggle even when I win. I will **not** come back, I will not come back."

Needless to say, I was much surprised. I had never seen in our period of acquaintanceship any evidence that the doctor was a mystic. And here, under strain of great excitement, he had blurted out the secret of his soul while waiting in a friend's parlor. When his excitement fell, he said, smilingly: "Of course, no one will believe me, and I'd be glad to have you keep my confidence secret. I know a lot of men who think as I do, but they're afraid of its effect on their business standing, their domestic relations, their public reputation, to have it known."

Of course, I promised to respect his confidence, and I have done so. . . .

On leaving the house my mind reverted to the doctor's confession and I fell into a mood of wondering how many of my superficially conventional associates might be nourishing similar fantasies. Suddenly there floated across my mental horizon the figure of a man whom I had known some years earlier. He was a lawyer who had specialized in a lucrative branch of his profession. His earnings, joined to some inherited property, left him independent, if not rich.

He betrayed no marked interest in public affairs or current questions—was reactionary rather than radical. With social unrest and discontent he had no sympathy because he lacked that form of imagination. He had seen, during a voyage to the Far East, poverty carried to the nth power and he was not interested in the bogus imitations of it that he saw in the United States. I suppose that it was his interest in Theosophy that gave him so keen an interest in everything Hindu—industrial, political and religious. He was reported to have studied for a long time in Colombo and to be something of an adept. Suddenly, one day, "he heard the East a-callin'" and he dropped all his work and went.

Now it would be possible to say a good deal about this interesting communication but most of it must be left unsaid. And yet it may be well to point out that an interest in Theosophy should call no man away from the duties awaiting him in his own country nor lead anyone to suppose that Wisdom makes its home peculiarly in the East or in the West. A more enlightened conception of Theosophy would have led to the recognition that the highest of all Wisdom is to be found in an acceptance of Karma and in the performance of the practical obligations that lie crowded at our feet. Of all the current misconcep-

tions of Theosophy there is none more damaging than the belief that it is in some way associated more with the East than with the West. Theosophy is the common heritage of the whole of humanity, the undying basis of every faith that humanity has ever known or will ever know.

A poem entitled "Kisa-Gotami" by Arthur Davison Ficke is included in "The Lyric Year," a collection of one hundred of the best current poems by American writers, edited by Ferdinand Earle, and published by Mitchell Kennerley. The story has already been told by Sir Edwin Arnold in "The Light of Asia," and now we have this new and exquisite version by Mr. Ficke. It will be remembered that Kisa Gotami brings her dead child to Buddha and is told that all shall be well if she can find a grain of mustard seed, but it must be from some happy home "wherein nor child, nor spouse, nor sire has died."

"O Lord, my search is ended, and I know.
Unto each home I went, and begged of each
A little boon—a grain of mustard seed.
And all with uttermost kindness would have given,
Save that I asked if child, or spouse, or sire
Out of their midst had died; and every house
Replied—'Nay, we have lost a well-loved one.'
From door to door I passed, but still the same.
Until at length a grave and aged man
Answered me—'Child, the living are but few,
The dead are many.' And the sudden thought
Filled me of all the other mourning hearts;
And in the great grief I became but one—
A tiny mote amid immensities
Of the world's sorrow; and their kinship spread
Like a warm cloak around me: I beheld
All other burdened souls stretch out to me
Infinite sisterhood. That which was I
Ceased then to be; I knew myself a part
Lost in the greater life. And lo! my soul
Seemed purged and lightened and no more afraid
Even of the pain that filled it. Now I come,
To bear my dead unto my home again,
And give him sepulture, and strew young flowers,
And reassume what life may hold."

The unity of life means also a unity of joy and of sorrow. The veils of self that no human joy can pierce may fall at the community of human grief.

"The Doctrine of the Person of Jesus Christ" by H. R. Mackintosh D. Phil., DD., issued in the International Library (Charles Scribner's Sons) is interesting for its study of pre-existence. Evidently the author felt himself to be on the horns of a dilemma, an uncomfortable position common enough among those with whom dogma is so sacred a thing as to preclude a freedom of observation and inference. That the early Church fathers, and notably Origen, taught the pre-existence of Jesus is a fact too obvious to be overlooked, and moreover it is a fact perhaps not unwelcome to modern theology. But if the opinion of Origen is a weighty one upon this particular theory it is no less weighty when expressed on the pre-existence and reincarnation of the whole human race. And reincarnation is extraordinarily prominent in the teachings of Origen.

The author avoids the difficulty skilfully but transparently. He supports the theory of the pre-existence of Jesus by copious quotations from the first Christian bishop as well as from the New Testament, but he makes no reference to Origen's application of the doctrine to the whole human race. And yet if Origen's view of the pre-existence of Jesus is a weighty and a valuable one his certainty of the pre-existence and reincarnation of mankind in general would seem to be no less weighty and valuable. But it appears impossible to follow the subtleties of the theological mind which never abandons a dogma except at the point of the bayonet, and which so carefully turns its back upon an obvious truth that would enable it to give bread instead of a stone to masses of people who are now turning away from the churches chilled and discouraged.